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THE DRUIDS.

BY MRS. E. S. M'KITRICK, ALLEGHENY, PA.

THE first people we hear about in history as dwelling in England are called Britons. They were not English, but were of the same race as the Irish and Welsh of to-day, who are their descendants.

The religion of the ancient Britons, known as Druidism, although a subject of considerable interest and investigation in modern times, is not very well understood. Much has been written in regard to it, and the rites and ceremonies connected with it, but the greater part is merely traditional and speculative. The Druids are seldom mentioned by the early Christian fathers, and then only in a way to show that their knowledge of them and their doctrines was very limited. Their religious services were abolished 43 A. D. by a decree of the Roman Emperor Claudius, but the ancient faith was long in dying out, and it is thought that traces of Druidical superstitions still survive in bonfires, the tricks of Hallowe'en, the gathering of the mistletoe, and other traditional customs that are current in Great Britain and America to-day.

It is from the writings of Julius Cæsar that the earliest information is obtained in regard to the Druids, but his account is meagre and refers chiefly to the Druids of Gaul, although he asserts that the Druidical system had its origin in Britain. Besides the common people, whom he considered little better than slaves, Cæsar mentions two classes, the nobility and the Druids. The latter class included the priests, prophets, teachers, and poets of the nation. They shared with the nobility rule over the people, and were exempt from military service. Their persons were held as sacred, and no one dared to do them injury, or refuse to recognize their authority. They were especially skilled in medicine and astrology.

The Druidesses were prophetic women, and although little is positively known as to the part they took in the worship, it is supposed that they assisted in the religious ceremonies.

The origin of the word Druid is uncertain. The most probable derivation seems to be from the Celtic *deru*, an oak, or perhaps another Celtic word, *de-rouyd*, God's speaker. As is the case with many other Pagan religions, great veneration for objects of nature entered into their worship. The most ancient form

of their religion seems to have been the worship of the sun, the moon, and fire, but a number of other deities were added later.

The oak groves were their temples, and in the gloom of their dense foliage were practised the weird and barbarous rites of Druidism. Whatever grew upon the oak was thought to be a gift from heaven. The mistletoe, which rarely grows upon the oak, was especially revered. The name given to it in the language of the Druids meant All-Heal, and it was believed to possess magical virtues. When found upon the oak it was cut with a golden knife by a priest robed in white, and two white bulls were sacrificed upon the spot with great rejoicings. The remains of stone circles in England are supposed by some to have surrounded the sacred groves of the Druids. In the region of these circles, and on the tops of mountains, are found cairns, each surmounted by a flat stone on which Druid fires may have been lighted.

One of the chief doctrines of the Druids was that the soul did not perish at death, but passed through all gradations of animal life, from the lowest to the highest form of existence, inferior finally, only to the immortal gods.

Connected with their worship were certain rites that were especially cruel and revolting. Persons who were suffering from any serious disease, or in danger from war, or other causes, offered at the hands of the priests, human sacrifices. Similar sacrifices were also customary in behalf of the state. On some occasions immense images of wicker-work were made, and filled with men who were then burned alive to propitiate the offended deities. The victims were generally criminals, but if there was a scarcity of this class, the Druids did not hesitate to sacrifice the innocent also. The priests taught that only by human sacrifice could the gods be appeased, and man's life be redeemed, and that the higher the victim offered, the more complete was the atonement.

In this there would seem to have been a blind groping after one of the fundamental truths of the gospel, that an atonement for sin must possess infinite merit.

A human sacrifice has indeed been made for sin, but the human being offered on Calvary was at the same time also divine, and the victim being the highest possible, the atonement was altogether complete. And what a change the knowledge of this complete atonement in Christ Jesus has brought to the descendants of the Druids! Bloody priests and priestesses have given place to the embassadors of the Prince of Peace; barbarous rites have been superseded by the peaceful exercises of Christian worship, and the cairn on the hill-top has been supplanted by the house of God, dedicated to the service of him who gave his life for the ransom of the world.

MISSIONARY ADDRESS BEFORE THE INTERNATIONAL MISSIONARY UNION, LADIES' MEETING.

BY MRS. CORNELIA C. BARTLETT OF SMYRNA.

HUMAN nature is the same the world over; and woman's work for women in every land requires all the wisdom of the wisest; the skill of the most experienced, with the harmlessness of the meekest, to win successfully the sinner to Christ. He must be won by love, for God is love. The gospel is a proclama-

tion of love. "For God so loved the world that he gave his only begotten son that *whosoever* believeth on him should not perish, but have everlasting life." And lest that "whosoever" should be understood in India, Turkey and Africa to exclude degraded woman, the blessed Saviour in his last command says, publish the good news to *every creature.*

There is no mistaking this phraseology. The most degraded woman in the whole world can claim the full benefits of the all-embracing love of the Father. The names of the weakest prattling child and the most loathsome street walker are included in this catalogue. This message finds a ready response in many a desolate soul, for the heart of every woman longs for love. The home of the millionaire is indeed no home if destitute of love's winning, controlling sway. The dwelling of the poorest Hottentot is a little heaven below when the wife and mother's face reflects the loving image of her Lord and Saviour. The young widow in India, the out-cast in the dark corner, O, how she longs for a loving glance of the eye a loving word! The little Chinese girl, moaning from the pain of her bandaged feet, longs for a loving touch to liberate her. The despairing women and girls in Mohammadan harems long for love. Again and again while reading the story of the love of Christ have I seen them beat upon their breasts, while tears trickled down their cheeks as they exclaimed, "We are brutes, we are brutes."

Was it not to carry the glorious news of the love of Christ to such as these that the Lord stirred up the Christian women of America to organize themselves into Women's Boards, Mission Branches and Circles? Twenty-three years ago when the Lord called us to Turkey, with two or three exceptions, there was no systematised "Woman's work for Woman." A few young ladies were on foreign mission ground as principals of girls' boarding schools. To-day a mighty host, foreign and native, are entering every city and hamlet, every house and hut, the wide world over; and the one message that is carried by each is love, love; the *love* of an Almighty and present Saviour from sin. Harshness, force, compulsion shrink away in the background, while love, with her face beaming with radiance from the throne of God, conquers the most timid, softens the most hardened, comforts the afflicted, and inspires with hope the most despairing. Did the power of Aladdin's lamp ever begin to equal the power of the words, "For God so loved the world that he gave his only begotten Son, that *whosoever* believeth in him should not perish but have everlasting life?"

Turning our thoughts to our own mission field, the Turkish Empire, we find more than forty American single ladies, under whose loving guidance are two colleges for young ladies, with twelve seminaries and girls' boarding schools, besides hundreds of grammar and primary schools, taught by the graduates and pupils of these schools. For little children too, there are kindergartens in Smyrna, Erzroom, Constantinople, Marash, Cesarea and Affione Kara Hissar. Of the seventy-three native laborers in the Cesarea field nearly one-half are girls educated in these boarding schools.

You should see the contrast between the homes of these girls after they marry, and the homes of those who have never felt the touch of redeeming love. Those are full of cursing and deceit; these of truthfulness, sympathy and love. Yesterday, Dr. Herrick said, "American Christian colleges are the hope of Asia." Shall we not add, when united with girls' boarding schools, Christian grammar schools and kindergartens? For we fully believe that the foundation of missionary work is the Christian kinder-

garten. A famous infidel once said, "Give me a child until he is six years old and I have no fear of his becoming a Christian." Have we not overlooked this great principle too long? Is it not time for us so to enlarge our missionary plans that we can take in the little children?

The pupils of our girls' schools exert a great influence for good. One of these girls, who had been in school but two years, went out to a village where she taught the children during the day, and read the Bible to the women each evening. She had been at her work but a week or two, when she was requested by the leading brethren in the place to conduct the Sabbath services. Astonished she replied: "I am no preacher; I am only a teacher of the women and children." The brethren assuring her that she was preacher enough for them, she talked with the Lord about it, and receiving the assurance that if she would open her mouth the Lord would fill it, she conducted the Sabbath service acceptably to that mixed congregation all that term of school, and this was in Turkey where women and girls are little respected. She received the name of the "Girl Preacher."

There are Bible readers in nearly every station, sometimes several in one station. Most of these have been educated in no mission school; but taught by the Holy Spirit, they become very skillful in sowing the good seed, the word of God;

Much seed is also sown by the ordinary uneducated Christian women. Seven years ago a few of the sisters of Aintab were induced, by one of the American ladies, to invite her Armenian neighbors to her own house once each week to listen to the reading of the word of God. These were so interested and successful in this new work, a truly home missionary work, that others joined their ranks, until at the end of six years the number of such centers of the weekly Bible lesson was thirty, and the average attendance at each house was thirty, making the number who studied the word of God on a week day nine hundred. After such continued seed sowing for six years, is it wonderful that there should have been such a harvest of souls as there was a year ago when five hundred and thirty were gathered into the churches at two communion seasons?

The strength of Sparta was the Spartan mothers. Is not the hope of Turkey, Christian mothers—Christian mothers, who by the reflection of the image of their Saviour in their daily life shall win their sons and daughters to lives of faith, purity, holiness and love?

THE HANDS DROP OFF—THE WORK GOES ON.

BY ANNA F. BRADLEY.

Whether it be to rear in stone
  Vast pyramids of Egypt's sand,
Or girdle with defensive zone
  The boundaries of a mighty land,
In all the grandest works of time
  That human power or thought hath won,
Recruits fill up the broken line
  The hands drop off—the work goes on.

Men's thoughts reach out beyond their age
  Like lanterns shining in the dark,
Transmitted through the bard and sage,
  God guards with jealous care each spark,
What *needs* to live *will* live, the Truth
  Waits centuries for a tongue of fire,
And in its own immortal youth
  Springs up from gibbet, stake and pyre.

The laws the gentle Kepler read,
  When not an eye but his could see,
Died not, thank God, when he was dead,
  The mind of *Newton* was to be.
"I write—for readers I can wait,
  If need be, for a century;
Eternal Patience knows no *late*,
  'Six thousand years,' he said 'for me.'"

We stand sometimes in blank dismay
  To see a great man die. "His place

What living man can fill?" we say,
"His thoughts what lesser mind embrace?
Such loss?" we murmur in dispair;
"So much devised, so little done!"
A voice sounds through the viewless air
"The hands drop off—the work goes on."

Time proves it so—no wheels are stopped,
Progress and science hold their own;
The mantle that our hero dropped,
On other shoulders has been thrown;
Worn loosely for a time, perchance,
But as the sire, shall grow the son;
God leads himself the grand advance.
The hands drop off—the work goes on.

We lose the darling of our home,
Some pure, sweet child, whose gracious smiles
Brighten the darkest days that come,
And even life's drudgery beguiles.
He lifted us to higher planes,
This was his mission, just begun;
Surprised, we find his smile remains,
His influence lives, his work goes on.

Who rights the wrong, who breaks the chain
From limbs long fettered without cause,
Or from our statutes wipes the stain
Of evil and oppressive laws,
Must work, and trust to God and time,
Nor hope with mortal eyes to see
The dawning of the day sublime,
The harvest white, of victory.

Sad leader of some hated cause,
Measuring thy work by life's few years,
Thou reckonest but by finite laws.
Give to the wind thy idle fears.
Though in the conflict, face to face,
Thou fallest before the day be won,
Some heart inspired shall fill thy place,
The ranks close up—the work goes on.

Grand hope! sweet comfort! rear thy plans
And sow thy seed with careful thought;
In God's good time, if not in man's,
The miracle of growth is wrought.
Thine eyes may close before the day
That crowns the work so well begun;
"He sowed," the grateful gleaners say,
"That we may reap"—the work goes on!

EDUCATION OF WOMEN.

This Article appeared in the Mid-Continent signed Emily Gilmore Aiden and contains so many womanly and forcible hints upon a subject that is at the present being largely discussed that we are confident our readers who may not have the opportunity of reading it elsewhere will be grateful for its reprint in our columns.

ONE question which arises in many thoughtful minds is, What does the term "higher" convey when applied to woman's advance along the regular lines of college curriculum? . . .

Woman is made with a specific appetency for the beautiful. She lives, or other things being equal she should live, a sheltered life which gives her a sacred home leisure in which to develop her native instincts, on her own individual lines, for whatsoever is "true and lovely and of good report" the world over. I repeat, on *her own individual lines*, because, though her brain fibre may be as fine as man's, it cannot be denied that, when the pushing toil of the world is considered, she has no brawn worth mentioning She may calculate an eclipse, but she cannot mount the telescope through which to view it; she may write "Rocked in the Cradle of the Deep," but she can never climb to the masthead to furl in sail flapping in the tempestuous breath of a storm at sea. She may sing the Battle Hymn of the Republic, while she could not march five miles on a campaign. . . . She cannot dig trenches nor stand all night on picket guard. Her nerve is not firm enough, nor her supple hand steady enough, for a railway engineer. She could not lift for eight hours a day with a stonemason, nor poise a weather-vane on the top of Trinity spire. She does drive a "four-in-hand" along the level avenues of Newport, but never a dashing team through a Rocky Mountain pass in the night time (at least as a regular thing). She cannot fell an oak nor put a moat around a fortress wall. Poor creature! She has her limitations, blessed limitations that were divinely intended to keep her what she is, if not where she is. She is a subject for "higher education" in a sense not often enough considered, much less emphasized. Her culture should be "special" to some extent, adapted to her peculiar needs and

her exalted circumstances. . . .

If even twentieth-century civilization is to prove a blessing to the race, *home* must remain woman's kingdom. Therefore for the reasons above stated her education should be the highest of which the human soul is capable. . . . She should be rendered capable of intelligent sympathy with her grown son (a Yale or Harvard man perhaps), also of a clear understanding of her maturing daughter's aims and pursuits, a graduate almost before she knows it of some literary institution of some established prestige.

She should be both the artistic and practical house-mother of the world. She should know literature, art, science, or their "selected fruits," and above all, the sweet spirit and fine temper of the Christian religion, with the grand underlying principles, of which she should be so thoroughly imbued that skepticism concerning the best that the world ever offered should roll off her crystallized conclusions like random shot down an inclined and polished plane. She should be neither the traditional Blue Stocking on the one hand nor the modern crammer on the other. She will pass lightly over the modern fad of specific acquirement for dramatic presentation on state occasions, while endeavoring to round herself for the multifarious though private "home consumption." Whatever we may think about it, the world has started that way. Woman's delicate physique might settle many mooted questions if allowed to do so. She is the link—not "missing" —between men and angels. Why not hold her to her high prerogative rather than push her or allow her to push herself into arenas where she must always be greatly discounted by man's more robust and better-conserved physical, if not mental, strength? The whole discussionary spirit of the hour upon the hackneyed theme of Higher Education for Women must "simmer down" to common-sense residuum. She must bear children, and she should herself rear them after they are born. She must still be a helpmeet (fit) for her husband. It is old-fashioned doctrine, but it is sound! "The heavens themselves are old," while the earth, with all the fullness and beauty thereof, cannot depart safely from some Edenic standards. The golden mean of woman's culture has not yet been touched, but we are rapidly approaching it. Not too dainty on the one side nor too dogmatic on the other, the coming woman has yet a waiting "sphere."

Her realm calls for a more thoroughly-elaborated system than has ever yet been devised. Let us, however, hitch behind a timorous but suggestive question: Is a collegiate course specially adapted to man's open-air needs exactly what she requires after all? "Tell it not in Gath," betray us not to the fetish of modern drive and restlessness, but we whisper to ourselves a sturdy negative. Truth often flashes from the grinding of popular errors upon each other. The interplay of theories and the saving grace of oft-repeated experiment will before long loosen, if it does not untie, the Gordian knot.

Native power, wider preparation and call to "come up higher" characterize this silver day, and we are content to wait for the "golden morrow" when we shall have neither Blue Stockings nor waxen dolls, stuffed specimens nor dissolving views, but harmoniously and suitably cultured women in all that pertains to the best thinking and the purest living, not only for themselves but those for whom they are *divinely called to care.*

It is estimated that one person in every eight in the United States is a Roman Catholic. In England the proportion is one in twenty. In Ireland, population 4 716,209, the number of Catholics is 3,808,696.

HOW ARE WE TO SECURE EARNEST AND COMPETENT LEADERS FOR MISSIONARY SOCIETIES?

REPORTS sometimes come of societies disbanded for lack of a leader—no meetings being held for months, because nobody is willing to take this responsible place. One of our exchanges, in dealing with this question, says, What arguments shall we use?

"This is a hard question to answer It is not so much of methods as of motive. Do not many of our auxiliaries languish for want of wide-awake leaders, wide-awake members?

When all the women of our churches are alive to the work to be done; realize that this work of spreading the gospel news in the home and in the world, even to the ends of the earth, is the one supreme business of a Christian life; that they are called to be co-workers with Christ in accomplishing that for which he gave his life—then I am sure there will be one woman, young or old, to lead a mission circle. Are we not all too much inclined to consider our monthly meetings as something outside of our ordinary engagements, to be attended if it is convenient when the day comes? And how often it is not convenient. It is pickling time; it is preserving time; it is spring cleaning; it is the dressmaker; somebody calls; we forgot it was the afternoon of the meeting—we didn't hear the notice. What shall we say to the Master when he reviews the work—the work committed to us?

A short time since a friend, a Christian woman, said to me: "O, I want to pay you that money; it is time, isn't it? How much is it?" I said: "I don't remember what you have generally paid. Some give one, some more five, one or two more than that." She said: "I think it is two or three; I know it is more than one. Tell me, what is it for?" "Why, for foreign missions, you know. Why don't you come to the meetings? Come to the next one. We expect Mrs. Newell. She is supported by the New Hampshire women." "Well, I have meant to come sometime; perhaps I will. I'll try to." "Do." But she didn't.

To lead a mission circle seems to require special gifts, and a woman who is willing-hearted may hesitate about taking up this particular branch of the work. But if the lively, enthusiastic, "lovely" young woman is not to be found, a plain person, with no gifts but that greatest of all gifts, the aid of the Holy Spirit, may undertake said office and succeed

* * We are concerned now to know how we may secure the managers. And to this there seems to be but one answer: by putting before some one who seems the most suitable this one motive, "The love of Christ constraineth" me,—me with no gifts; me with my musical talent; me with my skill in fancy work; me with my good health; me with my leisure; me with my love for children; me whom my friends think fitted; me whom Christ calls.

When our churches are wide awake; realize that to them is committed the faith once delivered to the saints,—when every woman and all the children are in the ranks, and all have the high ideal of Paul, we shall not need to ask, How shall we secure leaders? What arguments shall we use? but every one will find her appointed place, and fill it gladly.

"One holy aim, one army strong,
One steadfast, high intent;
One working band, one harvest song,
One King, Omnipotent."

[Another exchange mentions some qualifications which a successful President of a Missionary society ought to possess, and which are by no means beyond the cultivation and attainment of the average Christian woman:]

A SUCCESSFUL PRESIDENT.

It is an honor to be chosen President of a society, but with the honor come responsibility and work.

What qualities shall a President possess?

First. She should be an earnest Christian, loving her Saviour, ready to please Him.

Secondly. She should be good-natured, cheerful, considerate of others.

Thirdly. She should be energetic, wise to plan the work and enlist all the members in it, doing her own share.

Fourthly, She should be a reader of the church papers and missionary magazines, thus knowing all about what is going on in the Church, and its needs.

Fifthly. She should be familiar with the constitution adopted by the Women's General Missionary Society and understand enough of parliamentary law to carry on a meeting in an orderly way.

Sixthly. She should be willing to lift her voice in prayer in the meetings and thus give courage to the many timid souls.

Seventhly. She should be systematic, prompt, business-like, careful to put on committees those who will do their part well, and try, also, to train the new members into service

Eighthly. She should not only take up the duties at the meeting once a month, but during the days and hours between plan for the society, pray for it, and have the work continually on her heart: in fact, be a *pastor*, to *her flock.*

WOMEN'S WORK IN THE WEST.

At request of the editor of the WOMEN'S MISSIONARY MAGAZINE for something from our recent visit to the mission fields of the West that would be of interest to the Societies, commands immediate attention. Our journey brought us into close contact with our missionaries. We were with them in their homes; saw their work; we felt the mighty odds against which they contend, and we saw also their faithfulness, and the patience and the joy in which they and their wives—noble women all—are serving Christ. As we journeyed from place to place, the missions in many cases hundreds of miles apart, and saw the rapidity with which the land is taken up, and the towns grow into important and influential cities, we felt more than ever the greatness of the field and the urgency for the most energetic work, not only for the United Presbyterian church, but for the name of Christ and the salvation of men. As I recall all that I saw, the conviction grows upon me that the Home field should have a far higher place in woman's work than we have yet given it.

Will you stop a day in South Omaha? At the time of my visit, Miss Johnston had been appointed missionary to it, but had not yet entered upon her work. The city is typical of a large class. There you see the intensity of western life. The wide streets are cut at once to grade, viaducts are built, street railways are laid, large stock-yards and packing houses gather about them men and the facilities for a great business, railroads bring in their heavy loaded trains—at the word of wonder-working capital, the prairie hills become a city of ten thousand, in which all the forces of evil have peculiar energy. Men hurry to and fro with feverish movement, and everywhere the power of the world spirit is felt. There is little to indicate when the Sabbath comes; the saloons are everywhere thronged. There is a large Catholic Church, but the Protestant churches are few and feeble. There are but few who

confess the name of Christ in pure faith. Ungodliness abounds. The field is one to tax all the patience and strength of the missionary. Go with her as she goes from house to house, the representative of her sisters in Christ, and for them speaks in his name of the love of God and eternal life. I do not need to speak of Butte, Helena, and many other places in which every form of evil abounds, for as yet we can only select a few out of the many for our missionary work.

Will you stop with me for dinner in a sod-house on the plains? We are now in the north-western part of Nebraska. Five years ago the Indians were the only inhabitants of these vast stretches of treeless lands. A rude shed at the side of a straw stack is the stable. Not another house is visible: the nearest neighbor is two miles distant. The house is one large room, divided at night by curtains. The furniture is very plain and well worn. The walls are white-washed, and everything is neat and clean. There is a flower in the window, and a few cheap pictures on the wall—the lingering memory of better days. The sons have all gone to the towns for work, a girl of fifteen is the only young person about the house, and for miles about there is no one of her own age. There is no Sabbath-school, there is no preaching within thirty miles; they have not heard a sermon since they came to the place; there is no social life in which religion is an element. How lonely is the life! How soul-hungry they all are! Is it strange that the heart-starved girl is wayward? Is it strange that when we read the scriptures, talked of the love of God, and prayed with them, they rose from their knees with tears upon their cheeks? "Won't you come and preach to us?" "Yes, I'll come," answered the missionary who lived thirty miles away. He was the first minister who had been in their house. It was with royal hospitality they gave us of their plain food, and only by constraint would they accept any compensation. O, women, think of the lonely life and the heavy burdens of your sisters on the Plains, and of the dangers to which their sons and daughters are exposed.

Come spend a Sabbath with us in the congregation of Portland, Oregon. You are guests in the parsonage, and under the care of Mrs. Logan, are at home. It is not yet seven years since this congregation was organized. The missionary, Rev. W. R. Stevenson, went to that city a stranger: only a few responded to his call, but answered, and he labored in faith. The Board of Church Extension helped them to build this beautiful church and this very comfortable parsonage. At the hour announced from the pulpit, come into the parlor and you will be introduced to your sisters of the missionary society, busy workers all. A cordial reception is given you. The pastor has already told you how the society helps him, and how all the ladies of the congregation are ever ready for every good work. A year or so ago the Presbyterial society met in this church. A paper was read by a member of the congregation. In the audience was a young man who was a stranger to such meetings, and to the church. His heart was touched, and he sent to the writer of the paper a letter, thanking her for what she had said, confessing his sin, and declaring his purpose to return to his mother, whom he had abandoned. A little while ago the writer of the paper received another letter. This time it was from the mother. Her wayward boy had returned, had been a faithful and good son, but now was dead. He died in the faith of the Lord Jesus, with the joy of salvation. *Everywhere we found the missionary societies doing good work, cordially supporting the pastor, and an effective agency for congregational work and for the development of the spiritual life of the members of the church.*

At the close of the service on the Sabbath a young man, a stranger just arrived in search of a situation, made himself known and was introduced to some of the members. Immediately several of the good ladies invited him to dinner with them, and to their sociable a few evenings later. He took tea one evening at the parsonage, and before he left said to me: "I have never seen anything like this. I have been without a home for many years, and have been in many cities, but have never been so kindly treated before. I would like to get a situation here." This illustrates the one part of the work our missions are doing. At Los Angeles, I met a young man of my acquaintance. "Have you a situation yet?" "No, not yet, but Mr. Crabbe and his people have been very kind to me, and I like to go there to Church." Dr. Gibson has a parlor in his church open every evening, and some of the ladies are there to welcome any who may come in, and help them to have a pleasant evening. O mothers, think of the homeless sons that fill the boarding houses in the western cities and of the open saloons near by. Help us to build churches to be as homes for them, in which warm hearts will welcome and help them.

A. G. WALLACE.
Sec'y Board Church Extension.

Missionary Correspondence

GREENWOOD, MO., Dec. 23d, 1890.

DEAR MAGAZINE:—The ladies of our church will no doubt be interested in hearing that there are women's missionary societies in good working order in Mission Creek, Nebraska congregation; Somerfield, Kan., and 1st United Presbyterian congregation, Pawnee City, Neb.

There is also a women's missionary society in the 2nd United Presbyterian congregation in Pawnee City, but I did not meet it; they had short notice of my going, and my stay among them was short. If I understood correctly they had been in session two days of that same week, working to earn money to help finish the neat little church they were building.

It cheered my heart to see so much interest manifested in both "home" and "foreign" work and to hear such earnest prayer offered up for both "home" and "foreign" workers and for the success of their labors.

If these societies are samples of all the congregations of our church, a blessing surely will be brought down by the praying women.

Miss M. E. Campbell, of our church, and teachers, are doing a good work in Pawnee City Academy, of which the citizens are justly proud.

Sincerely Yours,
ROSA A. MCCULLOUGH.

LETTER FROM INDIA.

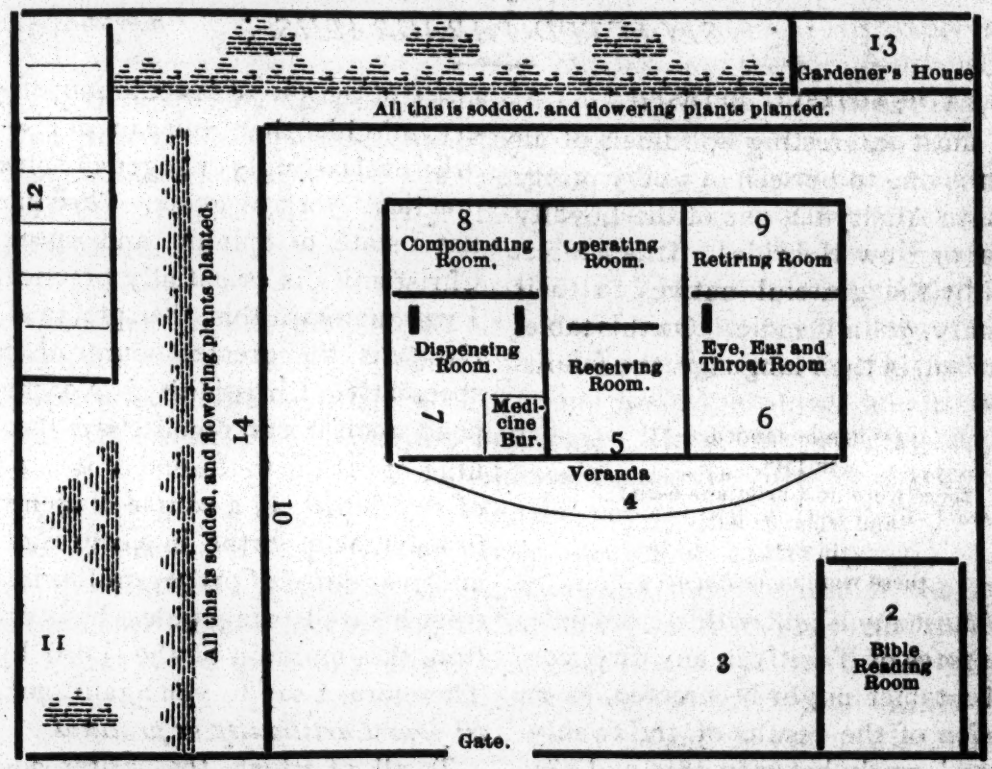
JHELUM, INDIA, Nov., 20, 1890.
TO MRS. GRIER, SEN.

MY VERY DEAR FRIEND:—Our cold weather has sprung on us so suddenly that colds and coughs seem almost an epidemic with us. Even I have a stiff attack of bronchitis and feel queer to-night.

You will be pleased to hear that my work has been getting along very nicely, and now that the cool weather is coming, my itinerant work will begin. I do love district work. Once out in the district in a tent, one can get so near the poor people who will come to you freely, and the grand opportunity of treating both bodies and souls. If my health keeps

good I hope to spend four good months out in the district among the poor people. This month, so far, we have treated 895 patients, and I think before the month is over the number will be far beyond a thousand. These patients have come from far and near villages, and I am so glad to get acquainted with them. Our district is so hilly and the roads to them so bad, that it is not an easy thing to reach them often, and so I am glad to see these women come into the dispensary.

I just wish you could come and see the dispensary. It is so nice. Here is a ground plan of it with key.



1. The outer gate.
2. Where the patients assemble and receive their number and wait till I call for them; and while they wait the Bible woman reads to them the Bible.
3. A shady mulberry tree.
4. Veranda which is surrounded with flower pots, chrysanthemums, water lilies, etc.
5. Large room divided by a screen, the first half used as consulting room where I remain and examine patients; it has a table and chairs; the second part is my operating room.
6. To the right is my eye-room. Here all patients suffering from bad eyes, ears and throats are sent. It is a dark room not thoroughly fitted up yet for my work, but by and by I will have it very nice.
7. Is the dispensary room. Here my assistant has all the ready-made medicines to dispense to patients I send her. It has two frame closets full of medicines, a table on top of which is a medicine bureau, made out of the wood which came around my buggies; in fact most of that wood was worked up into furniture for the dispensary.
8. Is compounding room where we prepare all our medicines.
9. Is retiring room. We have a wash stand and little conveniences for our own use.
10. Another shady mulberry tree.
11. A well which keeps our grass plot green.
12. Row of out offices for storing things. Occasionally I use a room for patients I have operated on and want to watch for a few days.
13. Is a room 8x8 for an old man who keeps the grounds in order, looks after the whole place and gets $2.50 a month for it.
14. Is our little lawn. We sodded it this spring and put out rose bushes, violets, lillies, Dwrants Oxalis and chrysanthemums.

Now I have given you a sketch of my pretty dispensary with which I am very much pleased, and you can form a picture of it in your mind and see me working away in this place every week day from 8 to 12, teaching and treating fifty to sixty patients.

Next month I hope to open another dispensary at Bhera, a place 80 miles away and put it in charge of my assistant;

whom Mr. Grier has helped so generously to support.

I wish I had your picture I can never forget our last meeting in Dr. Reid's church and you were there and your presence comforted me. It almost seemed as if my dear mother was there; and I gave you a bunch of *Marchel Neil* roses to carry home. Come into my study. Right over my writing desk hangs mother's picture, (crayon), and sometimes I talk to it.

Very much love to you.

Your loving friend,

SOPHIE E. JOHNSON.

SELECTED PARAGRAPHS.

A BEAUTIFUL EPITAPH.

The most interesting specimen of an epitaph is one to be seen in a very pretty church, in Aneityum, one of the Loyalty Islands, or New Hebrides. It is a tablet erected by the grateful natives to their missionary, John Geddie. On this tablet is inscribed, in their language, the following:

When he landed,
in 1848,
there were no Christians here,
and when he left,
in 1872,
there were no heathen,

On almost any island within 2,000 miles of the shores of Tahiti, in any direction, a similar tablet might be erected, as an expression of the results of the twenty-two years' work, between 1817 and 1839 —the epoch of John Williams—and yet, "*missions are a failure.*"

A PRACTICAL CURE FOR SCEPTICISM.

In the life of Dr. Fleming Stevenson we find an interesting commentary on the words, "He that doeth my will shall know of the doctrine." At one time his mind was in a somewhat unsettled state regarding some elements of the creed in which he had been brought up, to which he clung with loyal reverence. It was by plunging into practical mission work that light was to come to him upon these thorny points of theology.

This reminds us of what Shaftesbury used to say to young men:

"Nothing is more likely to keep you from mischief of all kinds—from mischief of action, of speculation—from every mischief that you can devise—than to be everlastingly engaged in some great practical work of good. Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical Christianity is the greatest curer of corrupt speculative Christianity. No man, depend upon it, can persist from the beginning of his life to the end of it in a course of self-denial, in a course of generosity, in a course of virtue, in a course of piety, and in a course of prayer, unless he draws from his wellspring, unless he is drawing from the fountain of the Lord himself. Therefore, I say to you again, and again, *let your Christianity be practical.*" *

To all of which the writer adds his confirmatory witness that never, since the taking up in dead earnest the work of a world's evangelization, have speculative doubts harrassed the mind.

One old colored saint in the far South used to pray with great fervor for the missionaries, and this was one prayer heard from his lips: "Oh, Lord, let de missionary down deep into de treasures of de Word, and hide him behind de Cross of Jesus." For whom might not that prayer well be offered?

The American Missionary Association has 500 missionaries. Among the Indian children they have encouraged unselfish efforts to help in carrying the Gospel to the destitute and unevangelized. But

the children had no money. Some of them had never seen a copper coin. The government had offered premiums for the killing of gophers, and so the boys would hunt the gophers and bring their *tails* in as proof of work done. Among other contributions was an enclosure, wrapping a gopher's tail within, and bearing this memorandum: "Richard Fox, one gopher's tail: four cents."

In Malaysia they are singing heartfelt praise. The voices need training, and the instruments are strange, but the breath from the Holy Spirit is there. Listen to the chorus.

Chinese children recite with their backs turned to their teacher. Some Christians pray for missions with their backs toward the altar. "A difference that differs not."

None can gainsay it—the Christian home and the Christian family are essential and indispensable factors in evangelization. That is the testimony from every mission field.

Dr. Todd calls attention to the fact that paganism is almost songless. Their religions are so cheerless that they have really no heart to sing.

Do you say the heathen are not asking for the Gospel? A beggar sat by the side of the crowded thoroughfare in silence. A Christian man stopped and said to him, "My friend, you look to be in need; why don't you beg?" His reply was, "Sir, do you see these ragged clothes, these bony hands, these shrunken cheeks, these sightless eyes? These, sir, are begging with a thousand tongues!" This beggar is the heathen world; stop a moment, look at him; see his poverty writen in vivid colors on all his surroundings; see his oppressed, down-trodden condition; see his extreme spiritual destitution, his helplessness, and his hopelessness. These are begging with a thousand tongues, not for charity, but for the payment of a just debt that has been overdue for centuries.

Awake, O thou Church of the living God, to the great necessity and the great responsibility, for ye are debtor both to the Greeks and to the barbarians, both to the wise and to the unwise, and it can only be paid in Gospel coin.

Young People's Department.

WORK AMONG CHILDREN.

BY MRS. J. L. SCUDDER.

Leaders of Mission Bands will be glad of the following hints for their work.

CHILDREN are natural-born enthusiasts. They have quick sympathies, readiness of speech, powers to stir, and considerable persistency; hence if they are once roused to action, they are invaluable factors in any cause. Zealous work should therefore be put forth to interest every one of them in missionary matters. Let a child once taste the delight of helping others in far-off lands, and, like Oliver Twist, they will cry out for "more." The majority of women who are interested in foreign missionary work to-day, were taught to love it in their youth. Brand "Love for Heathen" on a child's heart, and it will never be effaced.

This work of branding can best be

done by imparting missionary knowledge. Years ago, with slow mails and no telegraphic communications, this was a difficult thing to do; but now the ready material at hand is almost endless. Facts abound stirring enough to delight a four-year old child, and stories as interesting as Robinson Crusoe can be put on paper, without drawing on the imagination for its fabrication. The world is full of knowledge. All it needs is to be communicated, in an interesting manner, to the children. This is being largely done by our mission bands; hence suggestions can best be made along this organized line of work.

HINTS TO LEADERS.

Leading in children's work is not so much a natural gift as many suppose. Almost any one of fair ability can become a good leader. There are a few necessary requisites, such as cheerfulness, tact, and unselfishness, etc. Some people love the mournful things of life. They rather prefer to live in or near the Valley of the Shadow of Death. They are excellent to draw up resolutions of condolence, and write telling obituary notices, but they would make poor leaders for children. It needs a person of a bright, happy disposition, with time and inclination for work,—for, after all, work is what tells.

Hours and hours must be spent in reading, writing, talking, calling, and planning. Fields of history, music, and art must be roamed over. New methods must be searched and tried, scrap-books must be kept, and money spent. A leader of a mission band ought to find time to sail over the waters of each denomination and fish up food for her children, or, to put it less figuratively, they should try, in some way, to see the magazines of all the leading denominations.

All this requires time and labor, but saving immortal souls always means a sacrifice of both these. Leading children is a sacred trust that must be accounted for at the last great day, and one cannot think of self.

MEETINGS.

A meeting for children must be a moving panorama. *Every* item of the programme must be prepared beforehand. If a leader goes to her meeting and says, "Children, we will sing —er—er—we will sing on page—er—er 298" (in a fit of desperation), whether it fits the subject in hand or not, she has lost the confidence of the children, and the meeting is quite likely to be a failure.

Every meeting should have a short prayer-service. For five or ten minutes let sentence-prayers be offered for those who sit in heathen darkness, the missionaries, the schools, and the work of planning at home. Close the service by having all unite in a short prayer on the subject.

Teach Scripture lessons. The Bible abounds in vivid descriptions of idols and their worshipers. Teach them to recite these verses, and where possible underline them with red ink in the Bible of each child.

In teaching missionary facts it is well to begin to build on knowledge which the children already possess. Take, for instance, the countries about which they are studying in school, and weave around them facts and fancies. Teach as much as possible by pictures,—visible or invisible. Place responsibility on every child present.

For one meeting: Take some country,—Turkey, for instance—and tell the children before the next meeting they must visit it, and let you know how they went, what they saw, what they had to eat, etc. At the next meeting gather from each child all the information they can impart, and note it down on the blackboard. The leader can fill up the imaginary picture with a visit to the homes, schools, and churches of the missionaries.

At another meeting: Let some child be dressed to represent a heathen child, and by a little previous instruction have her ready to answer any simple questions about her country and religion. Appoint this little heathen representative several weeks before the meeting, and give her helps, and let her study up the character herself. The questions should be asked her by the children of the Band. To close the service, the children can vote as to whether they prefer to be heathen or Christians. Preserve the native dress, and it will prove useful some time in a larger meeting for grown people.

For another meeting: Let the leader make a careful study of all the false religions, and condense the information into a catechism. Give illustrations of the various modes of prayer, forms of worship, etc., burning joss-sticks, telling of prayer-wheels, showing idols, etc., and where these articles of worship cannot be procured, use pictures to illustrate. For another meeting: Take the children on an imaginary visit to all the mission schools of the church. Have the children place the right kind of children and their old religion in the right places. For example: We visit the boarding school in India; we shall expect to find Hindu children of brown skin who formerly worshiped Brahma; in China, the yellow skin with Confucius worship. The interest will centre in placing the children and worship aright.

During the hour a Psalm should be read responsively, the Lord's prayer recited, and singing interspersed. The children should choose most of the psalms, always telling them that their selection must fit the sentiment of the meeting. If they choose one that is out of harmony, explain why it is, and allow them to select another. Never have any two meetings alike in the arrangement of the programme. Always close promptly.

If you have arranged too much, preserve it for the next meeting, rather than tire the children. If you weary a child once, you may lose it. A leader should always plan to be fresh for her meeting, arranging the exhausting things that come in life for the other days of the week. Commence to prepare for the next meeting the day after the present meeting. If you can secure appropriations to buy missionary tracts, distribute them to the children, and tell them after reading to place them where they will do the most good.

GIVING.

A missionary meeting cannot be a sewing-school. Occasionally some energetic ones can impart missionary news and lessons in needle-work at the same sitting; but a more practical way for most societies is, to inspire at the meetings a spirit of work and sacrifice, and let the children employ business devices for making money, away from the meetings. Sacrifice money is the best. It may seem wise at first sight to get larger gifts by giving entertainments, but calculating by the gifts of a lifetime, it is really more profitable to have the spirit of the offering right, than the treasury enlarged by exhibitions, which often prompt vanity and self-glorification.

If however, the amount accumulated is painfully small, and some entertainment seems necessary to be given, let it be of a missionary character. Tableaux can be arranged giving scenes from heathen lands. Little articles, such as photographs unmounted, autographs and inexpensive books and foreign calendars, can be sent by missionaries, and after paying for them they can be sold at an advanced rate. These suggestions are practical, but it requires to be arranged for weeks in advance. If a mite-box is used, have prayers offered for the pennies in the box. Take no pennies that are grudgingly given. The Lord wants

none of them.

RESULTS.

The results of all these labors of love will be: Intellectual culture will be given, which will always be felt in life; the spirit of unselfishness will be developed and missionary zeal imparted, which will result in an aggregate of good works which cannot be calculated. Better than all, the leader will have the consciousness that Christ is saying to her, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—*Life and Light.*

"Let not thy right hand know what thy left hand doeth," seems to be the motto of eighteen loving little warm hearts in Santa Ana, California. Your books are handsome. Accept the warmest thanks of the little ones of the United Presbyterian Memorial Hospital.

MRS. W. C. HODGE, Treas.

THE EGYPTIAN BOYS.

EGYPTIAN villages are always built upon an elevated piece of land in order to prevent their being overflowed when the Nile rises. There are no country dwellings, the people all live in villages. The houses are built of sun-dried brick. The roofs, which are flat, are made by laying palm-logs across the top and covering that with the branches or leaves of the palm and generally covering that with dirt. Some of the houses have pigeon towers. In most of the houses, especially the poorer classes, the oven occupies one end of the room, and they sleep on rush mats on top of the oven. The boy does not have a bed to himself, but the whole family sleep together on the oven. The clothing of the boy is a pair of drawers and a long loose shirt that comes down almost to the ankles and a little white cap drawn over the head. But they all wish to dress better.

Some of the children have to take the cow or goats out to pasture and watch over them all day. The cow is usually tethered out, and some of the boys have nothing to do but go around the streets and play marbles with stones, and they often gamble with them.

The boys do not go to school and know nothing about the Sabbath. Even the Coptic boys do not go to school, except on the time of a feast. Some have to be servants and go wherever they are sent. Some of the children, who go to our schools, rise very early in the morning and go to the school, a good many being there at 7 o'clock.

Bread is their principal food. They eat very little in the morning or at noon, the principal meal being in the evening, when those who can afford it have a warm meal of beans or lentil soup. They never eat pork, and always pass around coffee to visitors.

Their worst sins are disobedience, cursing and lying. They are punished by cursing or beating.

Their schools are taught by blind men; the scholars sit on the floor and study aloud, each trying to make more noise than his neighbor. There are now under our church 89 village schools supported by the people, where the children are taught reading, writing, arithmetic, geography and some higher branches. Besides these there are 11 schools under the direct control of the missionaries, one of which is a college with 250 boys and young men.

The missionaries are trying to educate the boys, and the children of our Sabbath-schools are asked, for the next half year, to help in this work by giving their money. Let us each see what we can do to

help on this good cause.

CHARLES WADDLE,
Mission Band, Second Church,
Monmouth, Ill.

FROM MONMOUTH.

The Young Gleaners—the Boy's Mission Band of the Second Church—gave a very successful entertainment Thanksgiving evening. The exercises were opened with a Scripture recitation, singing, and prayer by Dr. Harvey. The general subject was Egypt, and a short literary programme was carried out without a failure, consisting of declamations and essays and closing with a representation of "A Native Egyptian School," given under the direction of Mrs. A. M. Nichol, with Henry Melaik as teacher. At the close of this part of the entertainment the audience were invited to the lecture-room below where the Egyptian Curios, kindly loaned by Mrs. Dr. Harvey, were on exhibition, and where also the refreshments consisting of cake, candies, &c., were on sale.

The proceeds of the entertainment netted $25.00, which, together with collections, &c., contributed during the year, amounted to $50.00, Of this amount disbursement was made at a subsequent meeting as follows: $25.00 to the Mission church at Monsoura, Egypt, and $15 00 to the Home Mission church, at Lincoln, Neb., where Miss Mary Embleton, a member of and supported by the Second church, Monmouth, is laboring so successfully as lady missionary, and thus leaving a balance of $10.00 still in the treasury.

THE PENCIL.

BY A. L. O. E.

When Lord Radstock visited Batala, in the Punjab, not long ago, he kindly gave an address to the native Christian boys of the Baring Boys' Boarding School. The story which, amongst those which he told them, was perhaps the most impressive, was that of a Swedish gentleman, whose heart had been touched by what the nobleman had said to him about becoming a follower of Christ. The Swede sadly remarked that, even should he begin a pious life, he could never hold on; he was so likely to fall that there seemed to be little use in trying to do right. Perhaps there are a good many who feel like this man when he said, "I am likely to fall."

"*I am certain that you will fall,*" was the gist of Lord Radstock's reply, "if you trust in yourself. Look here at this pencil," and he held out a pencil; "if I leave hold of it surely it will fall, but as long as it is in my hand, *I will not let it go*;" and the speaker added the assurance that the Lord will uphold by His own power those who truly give up their hearts to him.

When Lord Radstock, some time afterwards, met the Swede again his once sad eyes were lightened up with joy as the converted man cried to his friend, "The Lord has not let the pencil fall; no not for one minute!"

This little anecdote set me thinking, and I will tell you some of my thoughts.

To be a pencil in the Lord's hand, what a position of *honor* as well as of safety! If the reader have a pencil, does he not intend to *use* it? Let us consider for a moment what *we* do with a pencil.

First, we have to *prepare* it; you can do nothing with a cedar-wood pencil before it is cut and sharpened. So the Lord prepares the instrument which he deigns to use, and sometimes even his children shrink from the needful preparation. Self-will, pride, disobedience have to be cut away. The mind, too, must receive

scriptural instruction to make it pointed and sharp.

Again—what use do we make of a pencil? Is it not intended to be written with? If we be pencils in the hand of the Lord, surely it is not that such pencils should pass over life's page and leave *no mark!* God's writing should trace letters of *gold.*

Once more—a pencil is intended to write *upon* something that can retain an impression. What material have the Lord's pencils to write on? They write *on human hearts.* St. Paul was a wonderful pencil in the hand of the Lord, and was employed to write that which is never to fade away. St. Paul assured Corinthian converts that they were his epistle, or letter, but he never forgot that he was only, as it were, the pencil employed, that the Lord Jesus, by his Holy Spirit, was Himself the blessed Writer "*Ye are manifestly declared to be the epistle of Christ ministered, by us, written . . . with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart*" (2 Cor. iii. 3).

I wish to tell you of a little pencil in the Punjab; a pencil so small and weak that you would scarcely think that the Lord would condescend to use it at all. There is a sweet Punjabi child, whom I know very well, the daughter of a convert from the false creed of Mohammed. This merry little bright-eyed girl is, I think, about eight years old, younger than most of our readers; but she is not too small for the Lord to use. P—— went with her mother to live for a while in a large village, where most of the natives do not love God. The tiny pencil was given a message to write because she loves Christ, and is held in his hand. P—— gathered round her a little school of ten children to teach them the alphabet, holy verses from Scripture, and a short prayer besides. P——'s wee sister, still younger than herself, helped to keep order amongst the pupils. That one little pencil *did make marks*, and golden marks, too, it is clear, for some Mohammedan parents saw plainly enough that P—— was not only playing at teaching; children were withdrawn lest they should learn to pray as Christians do! Little ones were removed from the infant school, but we may hope that some golden writing remained which had been traced on their hearts by the tiny pencil held in the hand of the Lord.

What kind of marks do *we* make? and what sort of words do we write? Have we ever tried to write the blessed name of Christ on any heart?—is it written on our own? Let the youngest reader stop and try to give an answer to these questions.—*Church Missionary Juvenile Instructor.*

MISSION BAND EXERCISE.

Sing Psalm 65, 7s & 6s. No. 84: 2, 3, New Bible Songs.

Sentence Prayer by Band.

Sing Psalm 2, 7s. No. 2: 1-3, New Bible Songs.

Read 1 John 3.

Lesson, *Missions in the United States.*

To which of the three principal Boards do these belong?

Home Missions.

What is their chief object?

To spread the Gospel among the unconverted.

Where are some of our principal missions located?

Knoxville, Tenn., Norfolk, Va., Blue Stone, Va., Chase City, Va., Prairie Bluff, Ala., Los Angeles, Cal., Warm Springs, Oregon.

How many different races of people do these missions reach?

Three; Chinese, Indian, and Colored races.

How are the whites of our country

reached?

By churches, Sabbath schools, missionary societies and by city missionaries.

How can the mission bands help in this work?

By their pennies, sending missionary boxes, and by bringing children to Sabbath school.

Why is it well for us to study this particular branch?

So that we may be able to enlighten our neighbors.

Where do we find in the Bible a direct command for home mission work?

Luke 10: 31-37; also Luke 24: 47.

Sing Psalm 70. No. 94, New Bible Songs.

Reading of Minutes.

Roll call, scripture responses.

Close with repeating the Lord's prayer.

COMMITTEE.

The following is read as a responsive exercise by the Young Helpers' Society, of Salem, N. Y., in their weekly meetings, and very kindly furnished the MAGAZINE by Miss F. H. W.

What did we come here for today?
We came to work, to give and pray.
What do you pray for, may I ask?
To answer, is an easy task;
We pray to God: "Thy Kingdom come,"
In Foreign lands, and here at Home.
What do you do, as well as pray?
We give our pennies, day by day.
You said you also came to work?
From that we never mean to shirk.
And now, do tell me what's the need?
We feel it very great indeed;
The heathen men are very bad,
The children naughty, women, sad,
They never heard the Saviour's name,
Their very "glory is their shame."
But what to aid them can you do?
A very little, that is true;
Yet every penny which we give
May cause some sinful soul to live;
And every toilsome stitch we take
Will help some article to make,
Which, sold—will comfort bring to those
So full of wants, and full of woes.
Now, last, will you most kindly tell
The reason why you love so well
The mission cause—its welfare seek,
Nor tire of it, week by week?
Because our Saviour freely gave
His blood—His life—our souls to save.
He says we through the world should go
And teach "all creatures" here to know
His wondrous love, that they may share
Our hopes of heaven, so bright and fair;
We love Him, love our "neighbors" too,
And what He bids us, try to do.

Editorial Department.

THE MAGAZINE desires very much that an extraordinary effort be made this month to secure subscriptions, and also advertisements. An advertisement, however small, for however short a time, will be acceptable. In both these ways the Committee can be assisted in their work of faith and labor of love. As Paul stirred the emulation of the Corinthian churches by a comparison with the liberality of their neighbors, so we by a similar argument would stir up the pure minds of our United Presbyterian sisters in this matter. The hope of reaching 10,000 subscribers, as a contemporary magazine has done, and with a much smaller constituency has so far proved illusive. Yet, dear sisters, how easily this could be done if each subscriber would obtain one more. If the committee were in your place—they would.

Dr. Martin, of Pasrur, is recovering slowly from his very serious illness. The past season is spoken of by the Punjab *Mission News* as an exceptionally sickly one. Sorrow has been brought to many homes among the native Christians

The *Missionary Review* has suffered a heavy loss in the death of Rev. J. M. Sherwood, one of its associate editors. Death did we say? Perhaps we had better have said translation, for such it seemed to be. The January number of the *Review* contains a portrait of Mr. Sherwood and a fitting tribute to his memory, by the editor, Dr. Pierson.

The Church Extension branch of benevolent operations of which Dr. A. G. Wallace is the efficient secretary, is important and so much depends upon it that it claims sympathy and support equal with any of our Boards. The efficiency of home mission work depends upon the work of this Board for the very foundation of success. And it is a matter of gratification that these Boards work together in sympathy and fraternal counsel. The long journey undertaken and recently finished by the two secretaries, is proof of the good will and co-operation that exists between them and for the best interest of our beloved church. An exchange says: "A home missionary calls Church Extension the thumb of the home missionary hand, because without it we could not secure a good grip on the work and much less keep it. A superintendent calls it the right arm of the home missionary body; it must be well nerved if you intend to strike heavy blows for Christ. Another says, we cannot be said to have effectively occupied a field till a sanctuary is erected. Are not these two Boards which are trying to elevate and Christianize our country just the two wings of the historic bird? But it takes money to work those wings and lift the eagle. An editor calls these two Boards the "Home Missionary Scissors," but how can the mother of us all cut out much new work when one blade of the scissors is not half long enough."

We know our readers will appreciate the address of Mrs. Bartlett which at our request she kindly gave for publication. At one of the sessions of the I. M. U. the president requested all missionaries who expected to leave America for their work in the autumn to rise. All were impressed, when Rev. Lyman Bartlett arose with his wife and daughter, Miss Nellie S. Bartlett—an entire family starting out anew to the work they so much love. Miss Bartlett made an earnest enthusiastic plea for kindergartens in all our missions. Rev. Mr. Bartlett, wife and daughter labor in Smyrna under the A. B. C. F. M.

Have you read carefully, thoughtfully the circular sent out by our Freedmen's Board? Then you have no doubt read it thankfully, for this seems to be a providential opening for our church at Knoxville, Tenn. All the Board asks for this new undertaking and for prosecuting with vigor all our Southern missions is the amount asked for by the last General Assembly for freedmen's work—*not a cent less.* Shall this offer be accepted or allowed to pass by? The answer rests with us as church members—not with the Board.

It is a pleasant thing to receive so many kind words of appreciation from our readers. These are especially agreeable when accompanied by substantial tokens of good will, such as the second annual gift of ten dollars from a friend in California, as also the regular donation from our Pittsburgh friend for sending the MAGAZINE to five home missionaries.

From Providence, R. I. we have the following encouraging report: "At our meeting held in November we had our first 'thank-offering,' and were greatly encouraged by the amount contributed. Our meetings are not large, but the members are very willing."

J. H. McCORD.

THANK OFFERING DAY.

It is recommended that on Saturday, March 28th, the 764 missionary societies throughout the church hold simultaneous services, the object of which will be to arouse a greater interest in missionary work, and to offer a "Thank-offering to the Lord." With our members zealous and united in one common cause, and in one bond of fraternal affection, all striving to do their part under the direction of the Holy Spirit and in looking to God for his blessing to accompany every good word and work, we can place our confidence in the work and expect great results, and the offering will be raised with shouting, crying: "Grace, grace unto it." Let the meetings be well announced and every advantage taken which the local circumstances will allow to secure a general interest and attendance. More definite plans and programme of exercises will be presented in March MAGAZINE. We trust all societies will be in full sympathy with this recommendation, and spare no pains in making arrangements for a proper observance, as our custom is, of an *Annual Thank-Offering Day*.

The last number of *The Indian's Friend* contains a pithy leader on "the indian war." We would gladly give it all, but must content ourselves with one paragraph for the benefit of those who may not see the article elsewhere: "When the Sioux reservation was sold, a year and a half ago, the greatest tension was put on this tribe. If ever there was a call for careful thought, it was right at this point. If Congress had met the progressive element, if it had promptly confirmed the agreement its commissioners had made, and been as eager to give as it was ready to take, if it had kept experienced agents, no matter who clamored for their removal; if, instead of dallying and hearkening, it had acted as that brave and good man, General Crook, besought it to act, there would have been no war. *The Indian's Friend* says this regretfully. It believes in Congress. It knows well the righteous men who have urged and pleaded and importuned their associates to heed the petitions which have poured in for years; but it believes the sins of Congress in this matter are bringing terror to the hearts of women and children, and, that by its inaction, a discouraged people have been provoked to declare war."

We are glad to say that in some localities *friends* are making an effort to introduce the MAGAZINE where it has not yet been—friends who are not too hurried or self-centered to bestow the time and trouble necessary for sharing their "good things"—as will be seen by the following extracts:

"I was appointed agent for the MAGAZINE by our society. I have not been able to do all I would like to, but hope to do more. One thing we feel we have done. We have awakened an interest in the MAGAZINE which we hope may result in placing it in families that did not even know we had a magazine: to really intelligent mothers, who are so over-burdened with home work that they never have the time to come to our meetings, whose hearts are with us and who long to know what is being done in the mission work, so they may give more intelligently of their means to the work of the Lord, our MAGAZINE, they think, will be just what they need."

"My heart is in this work. I believe the Lord meant what he said: 'The work of the Lord shall prosper in our hands.' I asked Him to give me success and then I asked the sisters to subscribe, and many of them did it cheerfully."

Friends of the MAGAZINE will be sorry to learn of the death of Rev. Robert Dick, of Buffalo, N. Y., who gave us such generous terms on his patent mailer when we were beginning our work.

A gentleman who has known India officially and privately since 1825 says that "child marriages and Hindu widowhood are the fruitful sources of more misery, evil and immorality than an English mind can conceive."

He calls attention to the fact that eminent authorities affirm that these customs have no real sanction in the Vedas, or any other sacred writings in India

The Hindus are essentially a conservative race. Their "caste" system is the great bar to all progress, social or moral, yet they can be led. "If Western intelligence and energy will point the way, they will follow, as they are now evidently doing." At the suggestion that an attempt to overturn these customs might cause revolution, he pertinently asks: "Did the abolition of the cruel Suttee, the casting of infants to the alligators of the Ganges, the human sacrifices offered to the Goddess Kali, the Meriah sacrifices of living victims in the Madras Presidency, the Car of Juggernaut and its blood-stained wheels, the suppression of Thuggee and other atrocities, cause (as was predicted) a revolution in India?" Nothing of the kind. They were each and all quietly and thankfully acquiesced in; and equally so will any judicious and gradual change which may now be made in the evils still existing."

He shares with Rama Bhai the belief that there would be no unsuperable difficulty in rescuing these poor creatures, if only the government had the courage to act, even in a moderate degree, by enacting a few simple rules and acts of common justice.

THE POOR-HOUSE RUINED.

"Eli Perkins," who has lately made observations in Iowa, was "interviewed" as he was passing through Sioux City. He had been at Ackley the day before, for the first time in nine years. Nine years ago it had seventeen saloons, and the banks and farmers sent twenty-five hundred dollars East during the past year to pay interest on farm mortgages. Not a policeman there now, and not a pauper in the poor-house nor a criminal in the jail. The only bankruptcy there has been in Ackley is the bankruptcy of the poor-house. Poor old poor-house, it had to give up business, and the jail is full of cobwebs! "Yes," declared Eli, "temperance has hurt the jail and poor-house in Ackley. It has ruined these institutions." Iowa will endure such ruin with complacency.—*National Temperance Advocate.*

"It is said that the most densely populated square mile in the world is in the city of New York. It contains 270,000 persons, most of whom are Italians speaking their native language. There is an evangelical mission among them."

The Rev. C. H. Spurgeon has received a letter from a native catechist in the Punjab, asking permission to translate fifty-six sermons into Urdu. Permission has been accorded.

"There is no word for home in the language of Turkey, and while there are asylums for cats, there are none for the helpless children and women of that land."

A missionary wrote home, "The Christians in America must stop praying, if they do not mean to work more and give more, the doors of opportunity fly open so fast." The present limitation of money and missionaries is inadequate.

Hereafter resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

"The Moravians are a poor people, but the foremost in missionary work. Their average giving per member to the foreign work is fifteen dollars a year. The average of those who go as missionaries is one in seventy. What might we not do with that force!"

The monthly report of the Foreign Board nearly always appears in the MAGAZINE, while there may be little or nothing from the other Boards. It is due the corresponding secretary, Dr. Dales, and the *Christian Instructor* to acknowledge their courtesy and promptness in sending proof sheets of this report. If secretaries of the other Boards will do likewise, we will gladly give space. No mission will then be neglected, and interest will be awakened.

A private letter from Miss Anisa Moosa; dated Asyoot, December 4th, 1890, says: "We have now eighty-four girls in our school. Most of them are from other villages and the rest are from Asyoot. They keep us busy day and night; and how much we do need help in our work, and it is a comfort indeed when we know that there are many prayers that follow our work and all such over all lands."

Contributors are kindly requested to affix their names to all material they may send to the MAGAZINE. We are in possession of articles of merit which are not used because the persons sending them failed to give their names.

Send money by draft, postoffice order, or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or to each other.

SOMEBODY IS WATCHING.

DEAR SISTERS: Will you listen to a little incident that came under our personal observation?

"I think I will stay at home to-day from the missionary meeting. I am tired; I shall influence no one, I have nothing of special interest to say if I go. There will only be a few there, although many might go as well as not. I seldom excuse myself, and I'm sure my time is much more occupied than that of many of the women in our church."

So said a certain member of a Woman's Missionary Society a few months ago. But no sooner were the words spoken than the good, faithful prompter, conscience, began to work, and this is what it said: "Don't be discouraged. If you fail, those who usually stand with you through summer's heat and winter's cold, through sunshine and through storms, may lose heart. Go for His sake whose you are and whom you serve."

What was the result? Weary in mind and body, but cherishing the always strong desire to discharge each known duty, the lady made ready for the coming meeting. It was strange how there came to her mind one helpful item after another from the month's reading that she would carry. Strange how she wondered she could ever have thought to stay at home. Nothing daunted, though a call for a member of the circle was unavailing, because a sister of the church had come to spend the afternoon, nor yet because another "must go down street to-day," she hastened to the place where the few were wont to gather. Prayers were offered in the hush of the holy place, the songs of Zion rose from grateful hearts, earnest words were spoken by those [illegible]

were humbly, devotedly doing their part to carry out our Saviour's last commission, and the meeting ended. Had any one been influenced that day?

Several weeks after, this note came to her who had well nigh failed to be in her accustomed place: "My dear friend, I send a quarter of a dollar, and I want to tell you that the last time I saw you pass to the afternoon missionary meeting, I watched you out of sight, and made up my mind that I would keep a reckoning, and would put a little into the collection for the meeting every time, whether I am there or not. My friends made so much fun of the mite-box you gave me, that I had to hide it, but I am not so much afraid of it as I was. I don't know why it isn't as sensible as keeping a diary. It is a sort of diary written in the sign language that the angels understand."

Sister, somebody is watching. The almost discouraged worker, speeding along in the cold winter day, knew not that the eyes of one who is seldom found in the missionary meeting were on her. She did not know of the resolution formed, the purpose to be strengthened, which would grow into a lively missionary zeal, perchance.

You do not know, as you almost faint by the way, who is watching, or who will be influenced by your life for Christ. Let me plead with you that you hold in constant remembrance the Women's Missionary meetings. Your presence, your prayer, and word of interest, it may be your very passing along the street, may be a power for good to some soul, and by and by, when life's record is laid bare, all these little things may be found among the forces that helped to establish the kingdom of our Lord in the earth. It is ours to faithfully improve each opportunity. He for whom our work is done will give such measure of reward as is best in His sight.—*Canadian Missionary Link.*

OMAHA, January 13th, 1891.

DEAR MAGAZINE:—In the Editorial Department of the January MAGAZINE you call for short letters from the Home Mission field, and the suggestion seemed so good that we concluded to send you a few lines. We United Presbyterians on the bank of the Missouri river do not, probably, realize to any great extent the privations and trials in the Home mission field further west; yet the founders of our beloved church in this place have in memory days that were *full* of hardships and difficulties, and consequently are more able and ready to sympathize with those who are passing through what they were once called on to endure. We have three churches, each with a pastor devoted to his work, and to the ceaseless energy and Christ-like devotion of the wives of these pastors, the interest taken in mission work here is largely due. Full of the spirit of their Master, they are first in every good work. Three missionary societies and three mission bands are doing what they can to advance the cause of Christ. The leaders of the bands are women peculiarly fitted for the work of interesting young hearts. Although we have many things to encourage us, yet the way is not without its shadows. How can we interest Mrs. A.? How can we persuade Mrs B to take part in our meetings? and other similar questions are continually coming up before us, and how many, *many* times have we failed to give an answer.

We *welcome* the MAGAZINE. It is helpful to us in keeping us informed as to Mission news, and above all it is helpful in filling us with a desire to do more for the Master whom we profess to serve.

B. Mc.

A collector at Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it a gold-piece marked "Christian Idol."

"We hail a growing desire on the part of the church at home to draw tighter the bonds between the foreign laborers and herself. One mark of this is the sending of deputies to the missions. When these are wise and sympathetic men only good should result from this. Would that all home ministers could visit heathendom! It would enable them on their return to plead the cause of missions far more zealously and effectively. "Mine eye affecteth mine heart," and a sight of real heathenism would be a lesson and an impulse for life. Indifference to missions is often traceable to ignorance rather than unfaithfulness. Certainly, in this case, zeal will be in proportion to knowledge.

The "student volunteer movement" expects to have a large and enthusiastic meeting of its workers in Cleveland. O., the sessions beginning February 26th 1891, and continuing until March 1st. Prominent members of different Boards and societies will be present and take part. Our own Women's Board will be represented by the president, Mrs. E. J. McPherson, and home secretary, Mrs. H. C Campbell.

Schlegel, and Madame de Stael after him, called "*architecture, frozen music.*" From some of the music we have heard in so called sanctuaries during the past five years we have concluded that the *praise was frozen* in the icy surroundings of an æsthetic performance, in which all the warmth of devotional fervor had somehow been utterly lost. Is it not possible for even our missionary spirit so to be chilled by the icy rigidity of a heart-formalism, that even while we are boasting of our efficient organizations, God sees that they are like frozen corpses, from which all life is gone?—*Ex.*

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT FOR JANUARY.

The first meeting of the New Year was not as well attended as we could wish for, only six members being present at roll call. The usual devotional exercises were conducted by the President. Assistant Foreign Secretary reports a letter from Dr. Johnson in regard to hospital affairs. Also, one from Mr. Finney, Monsoura, Egypt, stating that any contributions to their church, now in course of erection, would be gratefully received, to which the Board responded by authorizing their Treasurer to send $700. to Mr. Finney for this purpose.

Home Secretary reports from Mr. Alter at Warm Springs. He says they have from 60 to 80 in attendance on church services and an average of 60 in the Sabbath school. Acknowledges receiving the Bible songs, a contribution from the Board of Publication.

We wish to acknowledge the kindness of Mr. Walker, Superintendent of Public Schools, who has been conducting the services on Sabbath days at Warm Springs.

A donation of 1200 cards for the Sabbath school has been received.

Freedmen's Secretary reports everything needful, for the present, for the Little Boys' Home has been purchased, and articles procured in this vicinity were to be shipped to-day, January 6th.

Letter from Mrs. Cloud, Priarie Bluff, reports the school crowded and Sabbath school well attended.

Miss Wallace reports the Knoxville school in good condition.

Miss Mason's Sewing school is at Athens, and material will be sent by the Board to this school.

Secretary also reports boxes and barrels sent to the different Stations.

Treasurer received, December, $2,961.91.

The letter alluded to in last report as being from Mr. McCullough should have been from Mr. Veazy.

MARY W. PORTER, Sec'y W. B.

Secretaries of Presbyterial Societies will please send their full names, with the names of their delegates (Mrs. or Miss) to the meeting of the W. G. M. S. in May, 1891; to the Secretary, Mrs. Mary W. Porter, No. 11 Simon Ave. E. E., Pittsburgh, Penn.

RECEIPTS FOR DECEMBER, 1890.

[When not otherwise specified the money is from the W. M. S. of place named.]

Foreign.—Liberty, Pawnee Pres., $2.90; 1st Wheeling, 40; Cuylerville, 7.25; McKeesport, 25; Lebanon, O., 7; Londonderry, 5; Garnett Pres., 5; Greenville, Lake Pres., 25; Fleming, 10; 2 Washington, Ia., 6.

Salaries.—Miss Smith, Kansas City Pres., $65.75; Garnett Pres., 43 05; Miss Campbell, Monmouth Pres., 85; Dr. Johnson, Westmoreland Pres., 379.28; Miss Thompson, Muskingum Pres., 75; Miss Brown, Monongahela Pres., 200; Miss McCahon, Chartiers Pres., 110; Miss Hogg, Societies of 2d church Alleghany, 100; Miss C. E. Wilson, Keokuk Pres., 119.50.

Miscellaneous.—Mission Band, McDonald, girls' school, Cairo, $5; also to girls' school, Sialkot, 5; Y. L. Whatsoever M. B., West Kortright, girls' school, Sialkot, 25; Monongahela Pres., to Miss Adella Brown, special, 13.60; Wichita, Sialkot, India, 10; Walton, 18; 1st Sterling, 6.25, and 2nd

Sterling, 6.25, all towards education of Fareeda Girgis, Asyoot; Garnett Pres., girls' school, Cairo, 5; 2d Allegheny, Bible reader, Gujranwula, 90; Living Lake M. B., girls' school, Sialkot, 10.

Support of Hospital, and Dispensary India.—Mission Band, Springfield, O., $5; 2d Pittsburgh, 5; 6th Pittsburgh, 15; 1st Pittsburgh, 25; Tarentum, 12.50; Buena Vista, 5; *Miss Bella Morrow, Albany, N. Y., 10; 3d Pittsburgh, 20.

Home.—Liberty, Pawnee Pres., $2.90; Y. L. M. S., Reynoldsburg, 8.40; 1st Wheeling, 35; Y. P. Soc., Springfield, O., 5; Oakland Chapel, Pittsburg, 25; McCrory Soc., 3d Pittsburgh, 20; Hebron, Pa., 25; Greeley, Colo., 19; Puckety, 10; Stewart's Station, 10; Sharon, 5; Princeton, 20; Arkansas City, 10; Cambridge, 10; 1st Denver, 43.35; Garnett Pres., 5; Greenville, Lake Pres., 25.

Salary.—Tarentum, $15; Y. L. M. S., 6th Allegheny, 20.

W. S. Indians.—Marissa, $5; McBride Band, 6th Pittsburgh, 10; Mrs. R. Eliza Adams, Windham, 1; 7th Ave. Mission S. S., N. Y., 50; Ingram, 10; Shining Lights Band, Wilkinsburg, 8; Denver, 18.65; Connellsville, 5; Irwin, 10; S. Dales Lansing Soc., Elizabeth, Pa., 15; Ninnescah, 14.80; Mission Band, Ninnescah, 5; Stamford, N. Y., 40; Mt. Pleasant S. S., Frankfort Pres., 12; Garnett Pres., 5; 3d Pittsburgh, 20; 8th Pittsburgh, 5; Erie, 20; Y. L. M. S., 6th Allegheny, 20; Crawfordsville, 6.

Freedmen's.—Liberty, Pawnee Pres., $2.95; Mission Band, McDonald, 5; Bloomington, 12; 1st Xenia for Knoxville College, 25; Bethel, Westmoreland, 6; Turtle Creek, 10; Plain Grove, 8; Londonderry, 5; Washington, Pa., 51; Greenville Lake Pres., 25.

Salary.—Lebanon, O., 10.

Little Girls' Home, Knoxville, Tenn.—Wheatland, $25; 1st Pittsburgh, 55; Christian Workers Band, 3d Pittsburgh, 55; Mrs. W. W. Grier, Verona, 5; Mrs. J. W. Grier, Verona, 5; Union, Westmoreland, 5; Garnett Pres., 5; 8th Pittsburg, 5; L. Aid Soc., 2d Allegheny, 35.

Little Boys' Home, Knoxville.—"Earnest Workers," Cambridge, $5; New Concord Mission Bands, 30; Garnett Pres., 12.50; Y. P. S. C. E., Greenville, Lake Pres., 10; West Bellevue, 30; Gleaners, West Bellevue, 18; "Busy Bees," West Bellevue, 6.

Girls' Industrial Home, Chase City.—Hunters M. B., St. Clair, $5; Pratt Creek, 5; Martin Mission Band, 2d New Castle, 30; Puckety, 5; Wichita, 5; Amity, Concordia Pres., 3; "Earnest Workers," Cambridge, 5; Miss Caldwell's S. S. class, East Union, O., 1.75; Garnett Pres., 6.50; Wilkinsburg, 22; Mrs. R. J. Blevin's S. S., 2d New Castle, 10.

Church Extension and Parsonage Fund.—Liberty, Pawnee Pres., $2.90; Stewart's Station, 10; Garnett Pres., 1.

Ministerial Relief.—1st Wheeling, 10; Garnett Pres., 1; Taylorstown, 15.

Orphans' Home, Allegheny.—Ellison, $25; Y. P. S. C. E., Greenville, Lake Pres., 5.

Home for Aged People.—Mrs. J. R. Wallace, Jamestown, Pa., $5; Miss Kate E. Sloan, Jamestown, Pa., 5; Ingram, 25; "In Memoriam," Morning Sun, O., 100.

Contingent Fund.—Mrs. Margaret S. Doty, sale of Rules of Order, 35 cents; Thank-offering envelopes, 53 cents.

*An extract taken from a letter written by herself Dec. 18th; "Please accept the enclosed, to be used for Dr. Johnson's Dispensary as a Thank-offering for the many favors received and blessings enjoyed through the kindness of friends during a long and tedious illness."

On Dec. 30th, the spirit of this young friend returned to the One who gave it.

E. J. SLOAN, Treas.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

Funds.—The whole sum received during the last month for our foreign mission work amounted to $7737.52.

Paid children in this country, $150; Printing and mailing, 224.52; Salary, 100; India, 3,480, Egypt, 3,575.

Missionaries.—Rev. Dr. Martin and Miss Given, of the India Mission, are quite recovered from their long illness. Miss Emma D. Anderson has not been in a good condition for some time and it may be advisable for her to return to this country. Rev. G. W. Morrison may be compelled to return to this country to bring his motherless babe. Others in this mission, having been out about ten years in uninterrupted work, may take during the ensuing season the furlough which all Missionary Boards are now recognizing as of almost vital importance for the recruiting of the missionaries and the continuing of their work and their usefulness.

Rev. Dr. Lansing is still very happily and promisingly sojourning with his brother-in-law, Rev. Dr. Morrill, at Le Grange, Mo. He is gradually becoming stronger, has preached and spoken in public with ease and all the indications are very good for himself and his friends.

The State of the Missions.—During much of the past year sickness has prevailed seriously in both of our Missions. In India especially, nearly every one of the Mission band has been more or less affected. Among the natives large numbers have died—but with the sad exception of the case of Mrs. Morrison at Gujranwala, the lives of all our brethren and sisters in the Mission have been spared, and in most instances they are all at their work again.

J. B. DALES, Cor. Sec.

136 N. 18th St., Philadelphia, Pa.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 E. 8th-st Erie, Pa.]

In keeping with the idea that this is the season when every one should clear away the old rubbish, set things to rights, and begin anew, the editor of this department has gone back over the year to gather up the odds and ends of unfinished work and place them in order. We find just two questions have been asked which have not been answered. These we will republish this month with the hope that they will meet the eye of some one who will take interest enough in them to answer them. The old year is gone with all its poorly performed duties and failures. What of the new? It will take earnest prayer and hard work to make it better than the past.—Ed.

QUES. What have we, as Christian women, to do with the great questions of the day, such as "Temperance," "Romanism in America," and the "Controversy between capital and labor"?

QUES. How can the women of the church be trained and induced to write for the MAGAZINE? Many of those who attempt to write feel deeply their need of more education in this line.

QUES. Can a society be properly called a missionary society that does not pay monthly dues?

QUES. Would it not be well to have the questions and answers (on pages 18 to 24 of "The Mission Band Helper") printed by themselves in little pamphlet, so that it might be placed in

hands of each member of our Bands at a very small expense? Most of the children could learn the questions if they had the book, but do not feel able to pay fifty cents for it.

SUGGESTION CORNER.

AFTER THE HOLIDAYS.

The holiday season has been a time when we have narrowed down our minds and hearts to work for, and give only to our families and near friends, or perhaps some poor ones in our city or neighborhood; a time when our thoughts have been largely taken up with gifts. What shall they be? and to whom shall we give them?

But the week of prayer—coming just after the holiday season—brings afresh to our minds, and opens our hearts anew to the fact that the great object of our lives here is not only to accept "the great gift" ourselves, but to bear it with the tender love of the Saviour to all the world.

We suggest a few ways in which this may be done, and first to those Christians who never have taken an active part in missionary work. Will not the thousands of women who never have attended a missionary society, resolve *now* that they will go, and learn what is being done, and encourage those who do go? Then to the mothers: Will they not determine to take more interest in the mission bands, and see that their children are there on time, with lessons well learned? To the children: Will not all agree to give up an hour and a half of one Saturday out of four to learn of and work for missions? And may we add: Will not the gentlemen devise some means by which more knowledge and zeal for missions may be created among them? And the Lord will bless each in the effort made. E. P.

QUES.—How to secure systematic Home work in connection with our Women's Board?

I have given this question to the MAGAZINE, hoping to have its merits discussed through its columns and in that way reach some definite conclusion before our Spring Presbyterial meetings, at which time we intend to present the subject to our Presbyterial Society.

We have in connection with our Home Society a Missionary Board, which consists of two ladies to each ward in our city, whose duty it is to visit from house to house to find out the poor and destitute, in order to relieve their wants. With this object in view, to not only relieve them temporally, but to minister to their spiritual wants: to invite to church, to give comfort and sympathy and to urge them to the only true consolation. In this quiet way we can see much good has been done, particularly to poor mothers who are confined at home, year after year, with their little ones. It seems here is a work at the door of *every member* of *every* Society. Here is a class to whom the gospel must be *sent*, as much as to Egypt or India, if they ever get it. And who can go to those homes and do this work as kindly or effectively as our Christian women? Now my study has been (and I have talked with many East and West) to reach some system by which all our societies could engage in this work. We would not—bear this in mind—draw one emotion of interest from our present work in foreign and home fields, but rather to increase the interest. But we would take this work as a new field of labor; and all the more hopefully would we urge the matter, because it would draw from a *fund* we have on hand, a *treasury* not yet opened, which is ours to begin the work with, namely, the *saintly women* of our Church. We never go into any of our congregations but we find them—many of them—without much earthly means, but rich in heavenly grace. O, it seems to me in these we have a hidden treasury, which, if once opened and put to use would bring more souls to Christ than any other one source yet tried. There has been much done in house to house visitation, but it is soon dropped. There has never been a special department of this kind. But do do you not think it could be reached and made a success?

Our "mission women" are called on to report as to the families visited, and if in their judgment some special needs present themselves, we as a society act through them in supplying the want as far as is in our power. We having felt the benefit in our city, think if all the Societies had a Mission Board doing this work, how much might be thus done. How would this do for a start at the work: Let every Presbyterial Society have a Mission Woman to whom each Congregational society could report as to the work done, and she from this could make out a report to the Women's Board. Every society would then be stimulated to do something in this line and in time a grand work could be accomplished. If once we could begin, new ways and means would open up to us.

I hope to have made you understand, in a measure, what our hopes and desires are, and if any one can give us new ideas as to a systematic work in this line we would be thankful.

Will not some one take the subject and open it in the MAGAZINE? AN INQUIRER.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Opening exercises conducted by the president.
Sing Psalm 98 C. M., 1-4.
Responsive reading, Psalm 102.
Roll call, responded to by scripture verses.
Reading minutes of last meeting.
Reception of new members.
Collection of dues and miscellaneous business.
Report from committees.
Short address on Mission Work.
The Command. Matt. 28: 19-20.
The Need.
The Reward.
Paper, "Difficulties in the way of City Evangelization.
Paper, "The Obligations of the Church to the Heathen."
Sing Psalm 126 C. M., 1, 2.
Close with the Lord's prayer in concert.

J. H. MCCORD,
Providence, R. I.

The Ladies' Missionary Society of Steubenville Presbytery met at Scroggsfield, O., Sept. 25 to 26.

First session convened Thursday at 7:30 p. m.

Mrs. Lizzie Oldham, president of the society, led the devotional exercises. Roll call. Twenty-six delegates responded. We then listened to the warm words of welcome given by Mrs. R. J. George. Mrs. D. H. Harper gave a response in a in a few well-chosen words, after which seven little girls gave a recitation which was much appreciated. Mrs. D. H. Harper read an excellent paper on "Methods of Work."

Friday morning's session opened with devotional exercises conducted by J. O. George, of Scroggsfield. Reports from the various societies were then heard. Official reports showed a decided increase in the interest of work in all departments over former years. The reports of societies were all encouraging, and with pleasure the association commended them.

Mrs. Taggart presented to the society Miss Mame Martin, our Missionary elect to India, who greeted us in a short and touching address.

Committees were next appointed.

Friday afternoon's session was opened with devotional exercises by Mrs. McFadden, of Mechanicstown. We were then entertained by the children of Scroggsfield congregation.

The report of the Women's General Missionary Convention, which met in Washington, Iowa, was

read by our delegate, Mrs. J. C. Taggart. Mrs. Brownlee, in behalf of the Steubenville society, presented Miss Martin with $25. Mrs. Dunn, in behalf of the convention, presented her with $50.

The following officers were elected for the ensuing year: President, Mrs. Lizzie Oldham; vice President, Miss M. M. Smith; Secretary, Mrs. A. M. Nichol; Cor. Secretary, Mrs. A. K. Knox; Treasurer, Mrs. D. H. Harper. Miss M. M. Smith, Mrs. C. H. Johnson, Mrs. Rev. Dunn and Mrs. R. B. Stevenson were elected delegates to the Women's General Missionary Convention. Mrs. J. C. Taggart was appointed society's agent for the MAGAZINE, and to pay $5 yearly to the Magazine fund.

Friday evening's session opened with devotional exercises conducted by Mrs. Shenk, of Steubenville. Mrs. R. B. Stevenson read a paper on "Missionary Gleanings." A conference was then opened by Mrs. Lindsay on "Woman's Work."

The Convention adjourned to meet next September in the Second United Presbyterian church, East Liverpool, Ohio.

MRS. A. K. KNOX, Cor. Sec,

MEMORIAL TRIBUTE

In honor of MRS. EMILY LORIMER, by the Women's Missionary Society of the United Presbyterian church, of Olathe, Kansas.

Personally and as a Society we deeply feel the loss of the sweet presence and wise counsel of this noble co-worker, who was always interested in and ready to help in every good work. Her's was a life well lived, and for her death truly had no sting, for she looked forward longingly to her departure, to be with her Saviour. We feel we scarcely dare to mourn for her, for to her to die was joy and gain.

Our sympathies are for those she left behind, and we commend them to the loving Saviour who wept with the mourners at Bethany, and who has given the promise, "Your sorrow shall be turned into joy."

RESOLUTIONS

Of the Women's Missionary Society of Los Angeles congregation, on the death of MRS. MARY PAULDING.

Since it has pleased our Heavenly Father to remove from our midst our dear friend Mrs. Mary Paulding, a faithful worker for the cause of Missions, and a laborer for eleven years in Syria, assisting her husband, our first medical missionary to that country,

Resolved, That while we, as a society, deeply mourn our loss, we bow in humble submission to God's will.

Our sympathies are with the bereaved ones, and we earnestly commend them to the Saviour she loved.

MRS. C. KIRK,
MRS. K. NEVIN,
MISS A. BOONE,
} Committee.

A TRIBUTE OF LOVE

By the Ladies' Missionary Society of the United Presbyterian church, of Richmond, Indiana, on the death of MRS. MARTHA SMITH, December 22nd, 1890; age, 73 years.

We recognize the hand of divine providence in the removal of our dear sister by the loving call of the Father, "Come up higher."

Mrs. Smith was among the first to join our society. As members we deeply feel the loss of a devoted member of our congregation and a wise counselor in our society. We greatly miss her cheery presence, and bow in humble submission to the will of Him who "doeth all things well," rejoicing in the thought that "our loss is her eternal gain."

We extend to the sorrowing family and friends our sympathy and love, and commend to them the Saviour's prayer, John 17-24."

Resolved, That a copy of this tribute be entered upon the records of our society and a copy presented to the family and published in the WOMEN'S MAGAZINE.

MRS. MARY E. DOWNING,
MRS. LIZZIE J. BRAFFETT,
} Committee.

Resolutions of the Ladies' Missionary Society Sunbeam, Ill., on the death of Miss Louie Finley:

WHEREAS, It has pleased our Heavenly Father to remove from us a loved member and officer of our society, Miss Louie Finley, who died November 24th, 1890, in the twenty-second year of her age,

Resolved, That we bow in humble submission to his will, that we will cherish the memory and example of our sister; in her quiet and unassuming manner, she has left us an example of prudence and piety.

Resolved, That in her short life, dedicated early and always to the service of Christ, we would realize that they only live long who live well; we would be impressed with the uncertainty and value of time.

Resolved, That we tender our sympathy to the bereaved family, and we pray that the consolation of God's grace and his precious promises may sustain and comfort them.

MISS MAGGIE BRADFORD,
MISS RETTA FINLEY,
MISS MINNIE MCCREIGHT
} COM.

Action of the Y. L. M. S. of Beaver Falls, on death of Mrs. B. F. Purviance.

The Y. L. M. S. of the United Presbyterian Church of Beaver Falls, feeling in the death of their friend and co-worker, Mrs. Mary Purviance, they have lost a most earnest and efficient helper in whatever work undertaken in the Master's cause, would record a testimonial to her Christian character and liberality, as evinced in her labors with us, and express to the sorrowing husband, aged mother and weeping brothers and sisters, their heartfelt sympathy in this hour of bereavement.

She is not dead but sleepeth.
Be still each troubled heart,
For He who gave the treasure here,
Has called it to depart.

Let us listen to the call
Of mercy and of love,
That pleads with us to follow
To that bright world above.

COMMITTEE.

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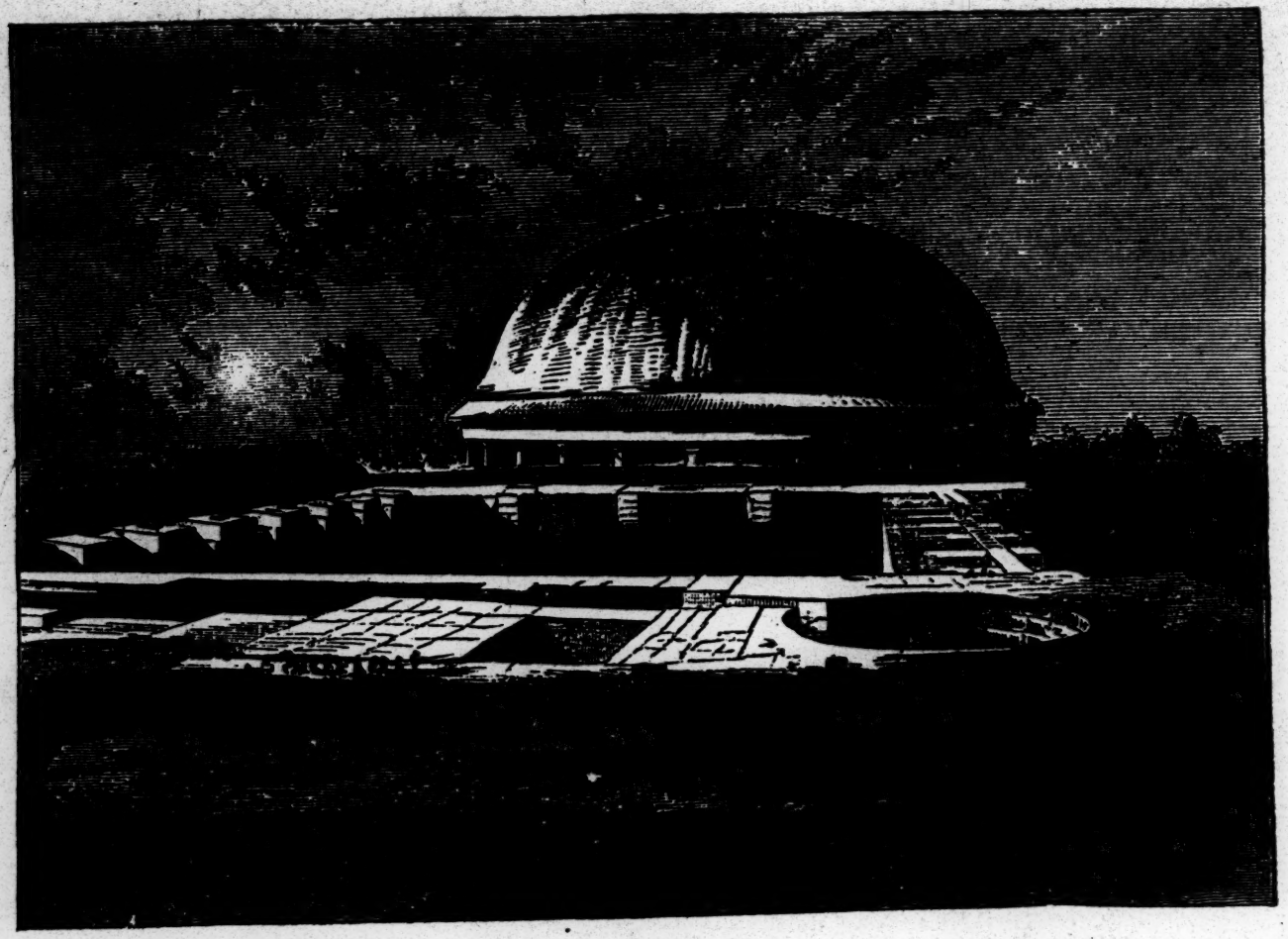

OLD MORMON TEMPLE.